The FAMILY OF KHAWAJA AHRAR

HASAN BEG

KHWAJA ABDULLAH KHWAJA KALAN

He was the eldest son of Khawaja Ahrar. His original name was Shamsuddin Muhammad Abdullah. He has various kunniyats and names. Babar calls him Khwajka Khwaja[1], Fakhruddin Kashfi calls him Hazrat-i-Khwajka, Khwandmir calls him Khwaja Ubyd Ullah Muhammad. As he was elder of the two sons of Khawaja Ahrar he was well-known in Samarqand as Khwaja Kalan (the elder Khawaja). He married three times. Out of which he had seven sons and three daughters[2]. When Babar was defeated by Shaibani khan and lost Samarqand. As Shaibani khan was against Ahrars Khawajka Khawaja moved to Andijan and settled there.

KHAWAJA KHAWIND MAHMUD

Khawaja Khawind Mahmud (KKM) is the grandson of Khawaja Ahrar and son of Khawaja Kalan. He is a Sufi of Naqshbandi order in early sixteenth century Central Asia. His actual name was Shahab-uddin Mahmud. He was popular by the name of Khawind Mahmud. The best description of him is by Mirza Haider Daughlat of Tarikh Rashidi. Mirza has mostly called him by the name of Makhdumi Nura. Mirza Haider became a disciple of KKM after the demise of Kh. Muhamad Yousuf, his younger half-brother. He was 27 year of age when Khawaja Ahrar died[3]. He was trained in the Tariqa of Naqshbandis by Khawaja Ahrar himself. He was not only a Sufi but also an educated Hakeem. He was trained in Hikmat in Shiraz[4]. He is also well travelled. He travelled all over Central Asia. He went to Hajj and then to India twice. He also wrote a book of Hikmat called Tohfa Khani, which was published from Madras in 1959. He also wrote a moral treatise for Mirza Haider and Sultan Said khan. This is included in Tarikh Rashidi.

After the death of Kh. Ahrar he went to Iraq (present day Iran) and remained with Qazi Mir Husain Yazdi and Mir Sadruddin Mohammad.

Then he spent six years in Shiraz with Maulana Jala-uddin Dawani and read Hikmat with Maulana Imad-uddin Masud, the master physician of Iraq. He use to say we participated in commentary to Tajdid (in Tasuvvuf it is isolating oneself from the world except Allah to find the truth) with Maulana Imaduddin Masud, under Maulana Jalal-uddin'. He acquired practical training in Tibb in the Hospital in Shiraz. From there he went to Anatolia, where he also studied and then travelled to Egypt. He went for Haj from Egypt. After performing Haj he took a sea voyage to Gujrat in India. Then he went to Kabul. At the time Babar was in Kabul. The journey lasted 23 years. He followed Babar to Samarqand on the last attempt by Babar on Samarqand. This lasted between the years 1511 to 1513. But when Babar had to leave Samaqand he stayed there until he came to Kashghar (931/1524-25) that makes his age on arrival at Kashghar to be 64 years. In Samarqand he dreamed that Maulana Haji Qasim a disciple of Kh. Ahrar has brought two horses and said to KKM, take these two horses and go to Kashghar. On the arrival in Kashghar Mirza Haider greets him by the following Rubai[5]:

ز هی باّ مد نت بخت مرحبا کرده فرشته روی ترا دید و[بس] دعا کرده
بگو یمت که چه نغز آمدی مسیح صفت بیک نفس همه درد مرا دوا کرده

(At your advent fortune cries out, 'Welcome', the angels saw your countenance and prayed for your wellbeing. How cn I tell you how welcome your messiah-like presence is? With one breath you have cured all my ailment.)

In Kashghar he treated the uncle of Mirza Haider (Syed Muhammad Mirza) of facial paralysis **(لقوه)**. He remained
in Kashghar for a year[6].

Then he went to Turfan on the invitation of Mansur Khan and stayed there for three years. When Sultan of Kashghar Sultan Said Khan returned from Badakhshan campaign he came back from Turfan.

Mirza Haider's uncle developed dropsy and breathlessness **(دایمی) استسقا ء و ضیق النفس**. He treated and cured him. Around this time he had a quarrel with his younger brother Khawaja Muhammad Yousuf, who has been in Kashghar before him. After the death of Kh. Muhammad Yousuf, he went to Yarqand. Sultan Said Khan who was the disciple of Kh. Mohammad Yousuf pondered for sometime about being disciple of KKM. Mirza Haider persuaded him and ultimately when Mirza Haider was in Aksu, Khan wrote to him with joy that KKM has accepted him as his disciple. Khan followed KKM to Yangi Hissar. That winter many miracles were reported to KKM. Mirza Haider himself felt that if he illuminates him in his book (Tarikh Rashidi) with the details of the life of KKM the book will become famous. This wish appears to be granted as even now translation and critical notes are published on Tarikh Rashidi and it is a famous book of Central Asian history. Mirza Haider also mentions instances of personal experiences of prediction by KKM. In presence of KKM Sultan Said Khan completed his vows of abstinence from all things forbidden and a chronogram of it is[7]:

(تو بہ الہی توبہ)934 AH/1527-8. In the spring of the year KKM departed for Hindustan. Sultan Said Khan followed him up to Shahbaz, a journey of 7-8 days and visited him every day. He took the departing to his heart and Mirza Haider mentions this stanza on the departure:

یار قصد قتل من دارد بتیغ انقطا ع هر کس از شام اجل ترسد من از روز ودا ع

(My friend wants to kill me by a sword of separation/ every one fears evening of death but I fear the day of separation).

KKM went to Badakhshan and then to Lahore. At the time Mirza Kamran son of Babar was the governor of Lahore. He tried his best to stop him in Lahore but KKM said that I am going to Humayun to present my condolences on the demise of Zahir-uddin Babar. Once I have done my duty then I may come back. In Agra he was welcomed by Humayun and other Mughal grandees. Humayun during those days was in trouble because of internal strives and met Shaikh Phool Gawaliari, elder brother of Ghaus Gawaliary (whose mausoleum is in Gawaliar built by Akbar). Shaikh Phool tried to impress upon Humayun that his troubles will be over. A Mulla Muhammad Pargarhi persuaded Humayun in this field. Humayun became a disciple of Shaikh Phool and ignored KKM. KKM then went back to Lahore as he has promised Kamran Mirza. At the time the author of Tarikh Rashidi was in Lahore as well. Mirza Haider says in Lahore KKM saw a dream and mentioned it to Mirza Haider that a flood has come and took away every thing in Agra and Hindustan and it was only with difficulty that KKM was able to save himself. It happened exactly as predicted. After three years Humayun was defeated by Sher Shah Suri and had to leave Hindustan. Mulla Muhammad Pargarhi came to Lahore on a duty call from Humayun to Kamran Mirza and also brought a letter for KKM. Mulla heard the dream as well and was sorry about his shortcomings and asked KKM to write to Humayun, on which KKM wrote[8]:

هما ی گو مفکن سایہ شرف هر گز در آن دیار طوطی کم از زغن باشد

(Tell Huma not to cast its shadow in a realm in which the parrot is less than a crow)

Mirza Haider describes how KKM predicted the regaining of Qandhar by Mirza Kamran without fight and how he asked Mirza Haider to give him a letter which Gulbadan Begum, daughter of Babar wrote to KKM, though Mirza Hider only knew about the letter.
With the loss of Hindustan, KKM migrated from Lahore to Kashghar and then to Mavara-un-Nihr.
No further details are available about his life, as far as I know.

KHWAJA MOHAMMAD YOUSUF

Khwaja Mohammad Yousuf (KMY) was grandson of Kh. Ahrar Naqshbanbi. Naqbandis are a prominent Sufi order of Central Asia, Afghanistan, Turkey, Pakistan, India and many other parts of the world. KMY's father was Kh. Abdullah (also popularly named as Kh. Kalan and Khwajka Khwaja). He was the eldest of the two sons of Kh. Ahrar. Kh. Abdullah married three times. His youngest wife was a Turk; the only offspring of her was KMY. He was also the youngest son of his father. Kh. Ahrar and most of his family members were the spiritual and worldly guides of all Taimuris from Mirza Abusaid down to Mughal rulers of India.

After Zahiruddin Babar was defeated at Samarqand in Mavaraun-Nahr (the present day Uzbakistan) by Shaibani Khan, Babar was wandering in the hills until he decided to go to Kabul. With the departure of Babar all Ahraris were dislocated from Mavara-un Nahr as they were not welcomed by Shaibanis. In fact the younger son of Kh. Ahrar, Kh. Muhammad Yahya was killed by Shaibani Khan.

Mirza Haider the author of Tarikh Rashidi and cousin to Babar (Khalazad bhai of Babar) writes that KMY arrived in Kashghar in1541. Kashghar is about 800 miles south east of Tashqand. When Sultan Said of Kashghar heard of arrival of KMY he came to pay homage to KMY. Sultan Said Khan during those days has decided to repent from his misdeeds and was ready to leave his Sultani and become a disciple of KMY. On knowing about this KMY told him that 'Akabir sukhn' have said a great deal in this regard and quoted[9]:

تو بر تخت سلطانی خویش باش
با اخلاق پاکیزہ در ویش باش
تاج بر سر نہ و علم بر دوش
در عمل کوش و ہرچہ خواہی پوش

(Stay on your Royal throne and be darvaish through good character/ Place a crown on your head and banner over your shoulder. Strive in your own labour and wear what may please you.)

KMY also showed a line written by his father (Khwaja Abdullah/Khawaja Khawaja.Khawaja Kalan) to Sultan Said which said 'the most important condition for a seeker of union with God are: little food, few words and few associates'. This brief sermon sufficed to compose the Khan.
During this year a son was born to Sultan Said Khan, he was named Ibrahim. KMY accepted him as his own son. Sultan Said gave splendid banquets and celebrated the birth on a grand scale[10].
In the meantime Mirza Haider's uncle (Syed Muhammad Mirza) became ill with dropsy and chronic shortness of breath. The physicians of the age were incapable of treating him. The illness grew so sever that all despaired and declared that death was preferable. Just then Kh. Khwind Mahmud arrived from Turfan where he has gone on the invitation of Mansur Khan the Sultan of Turfan. Kh. Khawind Mahmud was the grandson of Kh.Ahrar, and the elder half brother of KMY, second in line from the father of KMY. He was so senior in age to KMY that KMY and Khawind Mahmud's son were foster brothers. He was not

only a recognised Sufi of Naqshbandi order, trained by Kh. Ahrar but also an educated and experienced Hakeem. My estimate is that he was 64 years of age at the time.

Mirza Haider's uncle in the meantime got worse in his illness. He was constantly loosing and regaining consciousness. Kh. Khawind Mahmud was asked to look at him. After a short time the ill man improved and ultimately completely recovered from his illness. Mirza Haider says it was not the treatment but a miracle of Kh. Khawind Mahmud that he recovered.

When a senior brother, much older in age, almost equal to his father comes and shows miraculous cures KMY must have felt competition and undermining. According one version of Tarikh Rashidi he did not go to greet the elder brother. Tensions and later bitter quarrels developed between the two brothers. Mirza Haider says he was present in one meeting where the two brothers were present and the following conversation took place.

Kh. Khawind Mahmud said' Mohammad Yousuf, why do you act likethis? If you are the disciple of our father, I am the disciple of Kh. Ahrar. And more over I am your superior in many respects. You were suckled along with my eldest son. Apart from all this, I have the support of the prophet (PBUH). How dare you pit against me?'

On which KMY, who was very angry replied 'I too am hopeful of the Prophet's assistance'
Let the Prophet decide between you and me, said Khawind Mahmud
'Yes, I accept' said KMY[11].
'I am content' said Khawind Mahmud. With this the assembly came to an end. That very day Khawind Mahmud set out for Badakhshan.
Not long after, one day some one came to Mirza Haider and said KMY is ill and asking for you. When Mirza Haider went to see him he had high fever. KMY said to Mirza Haider

'I know that for some time Kh. Khawind Mahmud has been concentrating his psychic powers over me, prior to this I was always the object of the prophet's favour. Now I do not know what has happened. There is no trace of that favour now. I know for certain that I will not survive this illness. What kind of brother is he, who should be like a father to me? He should not have been so sever with me.' Then he told Mirza Haider a few stories and made certain bequests to his dependents. Another version of the book says a bit different that he entrusted some of his household to Mirza Haider. He gave Mirza Haider a garment of Camel hair and a scarf as mementoes. On the sixth night of his illness, dated 14 Safar 937 (October 7, 1530) he passed away. Mirza Haider invented a chronogram of the incident as Tair Bahishti **طایر بہشتی**(937)[12].

Sultan Said Khan sent Mirza Haider to bring back Kh. Khawind Mahmud, which he did. The mourning of KMY was carried out in Khan's retinue, alms giving, distribution of food and recitation of Quran was performed.

MIGRATION TO INDIA:

Khawaja Muhammad Yusuf died two months' and19 days before Babar (6 Jamadi –ul-Awwal 937H/26 December 1530 AD). Most biographers of Khawaja Ahrar and his descendents say that descendents came with Babar. This is unlikely[13, 14]. It can only be descendents of Khawaja Muhammad Yusuf who could come to India to settle. It is very likely that they may have come with Mirza Haider as Khawaja Muhammad Yusuf called Mirza Haider in his last illness and gave instructions. The wordings of Rakikh Rashidi translated by N.Elias and Dennison Ross are:
'He also told me a few anecdotes, and entrusted some of his household to my care. He gave me a garment of camel's hair and an apron, as souvenirs[15].

Other descendents who came to India around the time of Babar and Humayum are known. Muhammad Amin son of Khawaja Yahya, the younger son of Ahrar was in the Lashkar of Babar and is mentioned by the illustrious Badshah in his autobiography in the years of 910, 913 and 925 AH[16]. Khawaja Abdul Haq, another grandson of Ahrar came to India and met Babar, when on return from Behar he says around 'Zohor' he crossed river Jamna and met the Khawaja [17]. There is another Khawaja Kalan who is the grandson of Khawaja Yahya, Ahrar's younger son and Khawaja Abdul Shaheed a grandson through Khawajka Khawaja who came to India and met Babar when Babar called a huge banquet and called guests from Central Asia to celebrate his victory in India[18].Hakim Kausar Chandpuri has included Khawaja Mehdi and Khawaja Qasim, who faught with Babar in Panipat as the descendent of Ahrar[19]. The two are different from the descendents of Khawaja Ahrar. Khawaja Mehdi Ahrari is in the third line of descendent of Khawaja Yusuf and Khawaja Qasim Ahrari is the fifth in descent of Khawaja Yusuf and both can only be living in the late seventeenth century and not early sixteenth.

The only possibility of movement of descendents of Khawaja Yusuf is by the side of Mirza Haider, who soon afterwards moved to Tibet, then to Kashmir and then to India. He fought with Humayun against Shershah Suri[20].

References:

1. Hasan Beg, Yunus Jafery, Waqa-i-Babar, Sheher Bano Publishers, Kirkcaldy, 2007, p 30, note 2.

2. IBID, p 353.
3. Mirza Haider Daughlat, Tarikh Rashidi, English (ed.Thackston), Harvard University, 1996, p246.
4. Ibid, p246.
5. Ibid (Persian text), p321.
6. Ibid,(English translation, Thackston), p 234.
7. Ibid, p229.
8. Ibid, p248.
9. Ibid, Persian text, p307.
10. Mirza Haider Daughlat, Tarikh Rashidi, N. Elias, E Dennison Ross, Book Traders, Lahore (Year?), p375.
11. Mirza Haider Daughlat, Tarikh Rashidi, English, (ed.Thackston), p 241.
12. Ibid, p242.
13. Hakim Kausar Chandpuri, Hakim Ajmal Khan,Naseem Book Depot, Lakhnau, 1973, p39
14. Arif Naushahi, Khawaja Ahrar (Urdu) Porab Academy, Islamabad, 2010, p128.
15. Mirza Haider Daughlat, Tarikh Rashidi, (English translation, N.Elias, Dennison Ross) Book traders, Lahore (year?), p.390. This version is a little different from the translated version of Thackston quoted above under reference12, and is clearer if we consider the Persian words

'و دیگر حکایات چندی کردند و سپارش متعلقات کردند'

(Tarikh Rashidi, Persian version of Thackston, p322).

16. Hasan Beg, Yunus Jafrey, Waqa-i-Babar (Urdu), Sheher Bano publishers, Kirkcaldy, 2007, p.355.
17. Ibid, p.340.
18. Hasan Beg, Yunus Jafrey, Waqa-i-Babar, Sheher Bano publishers, Kirkcaldy, 2007, p.315.
19. Hakim Kausar Chandpuri, Hakim Ajmal Khan, Naseem Bookdepot, Lakhnau, 1973, p.46, 47.
20. Mirza Haider Daughlat, Tarikh Rashidi (English, Thackston) Harvard University, 1996, p 282.